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Fig. 1. Sir Flinders Petrie in the Courtyard of the School in Jerusalem.

FLINDERS PETRIE — 1853-1942

"Sir Flinders," as we affectionately called him (he was knighted in 1923) has just passed away (on July 28th) at the age of 89. His full name was Sir William Matthew Flinders Petrie, but in his later years he signed himself simply "Flinders Petrie." He was quite unique in the annals of archaeology. One token of this is the fact that in 1931 he published a book entitled *Seventy Years in Archaeology*, and then lived eleven

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years longer! Of course, it must be admitted that he had to count himself an archaeologist at a very early age (eight, to be exact) in order to get in that seventy years by 1931.

Anyhow, at the age of eight he heard a description of the unearthing of a Roman villa on the Isle of Wight, and he tells us: "I was horrified at hearing of the rough shoveling out of the contents, and protested that the earth ought to be pared away inch by inch, to see all that was in it and how it lay" (*Seventy Yrs. in Arch.*, p. 8). Thus was born a new idea of care and precision in excavation that now dominates all archaeology.

Petrie's grandfather was the Australian explorer, Matthew Flinders, and his father was an engineer and surveyor. From these two were inherited his fondness for exploration and accurate measurement. Flinders Petrie had amazingly little formal education, but by 1877 he had published a book entitled *Inductive Metrology*, and by 1880 one on Stonehenge, where he had worked as a surveyor with his father.

In 1880 he set sail for Egypt, there to begin that distinguished career in Egyptology, for which he is so famous. He started work on the obvious monuments, the great pyramids at Gizeh. Soon he was employed by the newly organized Egypt Exploration Fund. Outstanding in this period was the work at Tanis and Naukratis and in the Fayum.

In 1890, with a growing reputation as an excavator, he was hired by the Palestine Exploration Fund for a short campaign of only six weeks at Tell el-Hesi. In spite of its brevity, this campaign has been called "fateful" for the history of Palestinian archaeology. The reason is that Petrie used, for the first time in Palestine, the principle of pottery sequence for determining relative dates. He observed that the pottery of Tell el-Hesi, like that of Egyptian sites, varied greatly from level to level, and he used these variations to construct a chronological series of pottery types. This method is now absolutely fundamental in Palestinian excavation. No longer need any archaeologist be at a loss as to whether the level in which he is working is Canaanite, Israelite, Persian, Hellenistic, or Roman, thanks to the development of scientific pottery chronology begun by Flinders Petrie.

1892 brought a professorship of Egyptology at University College, London, and the first of numerous honorary degrees and awards. The professorship was so arranged that Petrie could spend part of each year in Egypt continuing excavation. He started his own Egyptian Research Account to raise funds for excavation, and for taking students from England to Egypt. In 1905, after difficulty with the Egypt Exploration

Fund, he reconstituted the Research Account as the British School of Archaeology in Egypt, under whose auspices he worked and published thereafter. Particularly notable was the work at Memphis.

Petrie's most famous discovery was that of the Merneptah Stele at Thebes in 1896. The inscription on this stele or monumental stone, dated about 1230 B.C., contains the earliest occurrence of the word "Israel" as the name of a people in Palestine. It is also noteworthy that in 1904 he was the discoverer of the now famous proto-Sinaitic inscriptions, although at the time he did not realize their significance. These inscriptions represent the earliest known writing by means of a fixed alphabet. Apparently, a Semitic miner in the employ of the Egyptians in the area of the traditional Mt. Sinai had invented the alphabet as a more simplified mode of writing than anything else in use at the time.

Fig. 2. Sir Flinders Petrie in His Library at the School in Jerusalem.

"Sequence Dating" is Petrie's best known and most important contribution to our knowledge of Prehistoric Egypt. He had excavated thousands of tombs in the sand bordering the Nile valley. His problem was to date them. To discover a key to this puzzle he closely observed the gradual changes in pottery fashions. He took his cue from a type of storage jar with ledge handles on the sides, which we now know was imported from Palestine between about 3500 and 3200 B.C. The longer the Egyptians made this type of jar, the more stylized it became. He decided correctly that the best examples were the earliest, since the most conventional shapes were found in the tombs of the earliest Egyptian kings. Having arranged the examples of this jar in a sequence, he studied the other types of pottery and objects which appeared with them, and gradually sorted his mass of material into a series. He then gave numbers to the various stages of the series, and called them "Sequence Dates." Of course, these "dates" mean nothing as far as the real or absolute dates are concerned, but they do furnish a convenient relative chronology so that we are able to say

that this group of tombs is earlier or later than that group, etc. Subsequent discoveries have confirmed the general accuracy of the system, even though several attempts have been made to disprove it.

In 1926 he transferred his work to southern Palestine, "Egypt over the border," excavating Tell Jemmeh (Gerar), Tell el-Far'ah (Sharuhen), Tell el-'Ajjul (Beth-eglaim ?), and other places. It was in this final period of his activity that those of the generation of this writer had the privilege of knowing him. He was a remarkable figure with his flowing white beard and hair, as the accompanying photographs show (Figs. 1 and 2). It was often said among the younger men that Sir Flinders on a "dig" was more interesting than the "dig" itself.

After he retired from his professorship in 1933, he and Lady Petrie took up permanent residence in Jerusalem. The writer was privileged to cooperate in inviting the Petries to take quarters with us Americans, with whom they got along so well. Thus it came about that the last address of this famous Englishman was the American School of Oriental Research, Jerusalem.

His industry was amazing. He excavated, taught, lectured, or wrote continually. His published books amount to more than eighty titles, comprising some one hundred volumes, to say nothing of numerous articles. His funds were always limited; yet he accomplished a tremendous amount with them, principally because he never spared himself. He and his faithful wife were always the hardest workers on excavations that were famous for hard work and self-sacrifice. His was the way of plain living and high thinking. "A money-making professor," he said, "seems to my feelings about as indecent a spectacle as a toadying heir or a venal beauty."

During the past year we have lost three of the greatest modern archaeologists. July 20, 1941, marked the death of Clarence S. Fisher (see *B. A.* Vol. IV, No. 3, p. 48). On June 7, 1942, George A. Reisner departed this life. And now their elder, Sir Flinders Petrie, joins them. Younger archaeologists are able to progress beyond them only by using their discoveries and methods. The mighty have fallen, but their weapons have not perished with them.

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ARCHAEOLOGY AND ST. PAUL'S JOURNEYS IN GREEK LANDS
Part III — Corinth

In two previous numbers of *The Biblical Archaeologist* (Vol. III, No. 2 and IV, No. 1) we have followed the Apostle in his first European journey through Macedonia and down to Athens. "After these things Paul departed from Athens and came to Corinth. And he continued there a year and six months, teaching the word of God among them" (*Acts* 18:1, 11). This was probably about 51 A.D. At that time Corinth was the commercial and political center of the Roman province of Achaia (i. e. Greece proper), and Paul no doubt realized that it was the city best suited to spread his message throughout the whole region. It commanded the land route over the narrow isthmus connecting the southern and

central parts of Greece. The harbor of Lechaion on the gulf of Corinth afforded sea communications with the west, and Kenchreai (spelled "Cenchrea" in the New Testament) gave access to the Aegean Sea to the east. In Paul's time ships were dragged overland across the isthmus or were forced to make the dangerous passage around the base of the peninsula. The Corinth canal (Fig. 3) was cut across the isthmus between 1882 and 1893, practically on the line planned and actually begun by the engineers of the Roman emperor, Nero. This is the canal which it was hoped might prove a barrier to the Germans in April, 1941. At the moment of writing, it has been bombed by the British.

The New Testament tells us much about Paul's activity and preaching during his sojourn in Corinth. What can archaeology tell us about the

Fig. 3. The Corinth Canal.

background for that activity — about the actual streets and buildings where he lived and made tents, preached and was persecuted, rested and wrote his immortal letter to the Romans?

THE ARCHAEOLOGICAL HISTORY OF THE CITY

Corinth's strategic situation explains the importance of the site from very early times. The late Stone Age, most divisions of the Bronze Age, the early Iron Age, the historical epochs of Greek independence, the Roman occupation, the Byzantine period, Turkish and Venetian domination — all have left their traces at Corinth. But only since 1858 has it been possible for excavators to explore these rich remains of bygone ages. In that year a terrific earthquake brought tragedy to the city's inhabitants, and most of the survivors abandoned "Old Corinth" and built "New Corinth" on the gulf three or four miles to the northeast. Only a

sparse population remained on the old site, and in 1896 the Greek government granted permission to the American School of Classical Studies to examine it. Since then, few seasons have passed without some progress being made in the rediscovery of ancient Corinth.

Now, comfortable living quarters are available for the staff, and a fine Museum, with adequate work rooms and storage space, is evidence of the generosity of Mrs. Ada Small Moore. Each season's discoveries are published in preliminary form in the *American Journal of Archaeology*, and twelve parts of a definitive publication, called *Corinth*, have already appeared. Corinth has come to be regarded among classical archaeologists as the American site *par excellence*, and most American field archaeologists who have worked on Greek sites received their early training there.

The two most striking landmarks today are the towering grey mass of Acrocorinth just south of the city's ruins (Fig. 4) and the seven massive Doric columns which have stood since the sixth century B.C. on a small eminence in the city proper (Fig. 5). From Acrocorinth one ob-

Fig. 4. Acrocorinth, on which the Citadel of Old Corinth stood.

tains on a clear day a panorama almost unequaled in that country of superb natural beauty. This acropolis provided a refuge at all periods in case of hostile attack, and the impressive fortifications which still crown it, although they are mainly of Venetian and Turkish construction, rest on lower courses of fine and regular Greek masonry. The city walls descended its northern slope and spread out around the lower metropolis.

As the city plan became gradually clearer in the course of excavation, it was possible to identify the temple to which the standing columns belonged as that of Apollo. It is mentioned by Pausanias, who lived in the second century A.D. and wrote the best known guide book for tourists of that age. The fact that these columns had never been demolished was the first indication that the destruction of Corinth by the Romans in 146 B.C. might not have been so thorough as ancient historians would

have us believe. The American excavations have now shown that some buildings remained in use in the century between this date and Julius Caesar's refounding of the city as a Roman colony with the title *Colonia Laus Julia Corinthiensis*. Thereafter it made rapid strides in prosperity, and by St. Paul's day most of the traces of the earlier Roman plundering must have been repaired. Naturally, the most considerable remains at Corinth date after this restoration, but earlier foundations were often covered over or utilized in erecting new buildings, and, as a result, many features of the Greek period have come to light.

In the rediscovery of a buried city in classical lands a very important point to establish is the situation and extent of the agora (market place), since it was the nerve center of urban life around which the majority of important civic and religious buildings were located and on which the main streets converged. The early excavators discovered that the ruins of the

Fig. 5. Ruins of Corinth's Temple of Apollo.

Corinthian Agora lay almost immediately south of the temple of Apollo, and for the past forty years the complicated and confusing foundations on nearby streets or surrounding this great open rectangle have been painstakingly uncovered and studied (Fig. 6).

THE CITY WHICH PAUL KNEW

When he arrived at Corinth, Paul "found a certain Jew named Aquila . . . . with his wife, Priscilla, ... and because he was of the same craft, he abode with them and wrought; for by their occupation they were tentmakers" (*Acts* 18:2, 3). Their shop was probably not far from the point where the road from Lechaion led into the Market Place. Several buildings on either side of this "Lechaion Road" are of particular interest to the New Testament student. One partially preserved construction on the west side of the street (just north of "Basilica" in Fig. 6) consists of a central open area originally surrounded by colonnades and with shops on the north and west sides. Ancient shops were usually simple

rooms opening directly on the street or on a courtyard close to the street. They naturally occur in large numbers in a city of the commercial importance of Corinth. It was doubtless in a shop such as this (Fig. 7) that the Apostle worked at his trade with Aquila and Priscilla. This particular building has sometimes been identified as the Meat Market (*"macellum"* in the Latin; translated "shambles" in the Authorized and Revised Versions) mentioned by St. Paul in I *Corinthians* 10:25. In this passage Paul tells the Corinthians that the Jewish food laws are not binding on all Christians: "Everything which is sold in the Meat Market, eat, without asking questions for the sake of conscience, for of the Lord is the earth and its fullness." An interesting block found on this site bears the outlines of fish incised when the plaster was wet, and a partially preserved inscription presumed to have originally belonged to the building in question contains a phrase which has been restored: "Meat Market . . . with Fish Market and . . . " But it is unlikely that the late drawings of fish concerned the use of the building, and, granting that the inscription belonged to the earlier building on this site, it would only make it likely that this was a Fish Market, since "Meat Market" is one of the restored words and does not appear on the stone.

Another candidate for the Meat Market was uncovered on the other side of the Lechaion Road somewhat nearer the Agora. The best preserved foundations comprise a large colonnaded courtyard corresponding in plan and location to the later sanctuary of Apollo. In the time of St. Paul another series of shops occupied this area, and in the general region there came to light most of the fragments of another inscription very similar to that just discussed and actually containing all of the word "Meat Market," except for the last letter. Hence, a second theory would have it that the Fish Market and Meat Market were separate buildings, the former being located on the west side of the street and the latter on the east. These inscriptions, however, cannot be definitely associated with the buildings in question, and, if we insist that St. Paul was referring to an actual building (the definite article does not occur in the Greek) and that there was only one series of shops in Corinth where meat was sold, a still more plausible claimant has lately appeared and will be discussed in its proper place. This is a good example of the problems confronting the archaeologist when he tries to fit his finds into the narratives of the Bible or other ancient literature.

Across the street from the sanctuary of Apollo and immediately south of the Fish Market there was a large columned hall or Basilica. This type of structure is an architectural feature which the Romans took over from the Hellenistic Greeks, who in turn had probably borrowed it from Asia. It was used by the Romans for commercial and judicial purposes, and its plan was later copied in the nave and aisle type of Christian church. It has been suggested that it was in this very building that Paul was arraigned before Gallio, but we shall see later that this now appears unlikely.

On the east side of the road next to the sanctuary of Apollo and bordering the Agora one descends to the famous fountain house of Peirene,

Corinth's most important reservoir (Fig. 8). Dr. B. H. Hill, director of the American School from 1906 to 1926, has studied its long and complicated history and distinguished a score of major or minor reconstructions. This and numerous other fountains were fed by miles of tunnels dug in a layer of clay and designed to collect the seepage from an overlying stratum of porous rock. Many of these passages still function, and the sparse modern population continues to tap this excellent water system.

Returning to the Lechaion Road, we — and Paul in his day — would enter the Agora by an imposing approach, a Propylaia (entrance) consisting of a broad staircase once surmounted by a monumental gateway. At

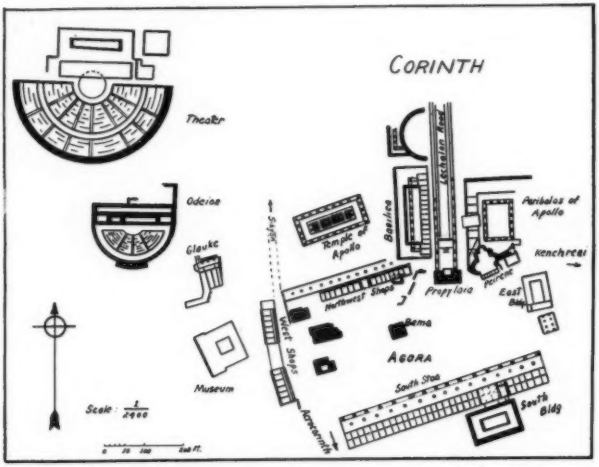

Fig. 6. Plan of Ancient Corinth. (Unfamiliar terms are explained in the text.)

the foot of these steps an especially interesting inscription turned up — a long heavy block, apparently the upper lintel of a doorway (Fig. 11). On it there are still visible seven Greek letters which may be confidently restored and translated "Synagogue of the Jews." The careless style of the lettering indicates that the inscription, and presumably the synagogue to which it belonged, is considerably later than the time of St. Paul. But it is reasonable to conclude that both this and the earlier one, in which the Apostle "reasoned . . . . every Sabbath and persuaded the Jews and the Greeks" (*Acts* 18:4), were located in this area. No existing foundation has yet been convincingly associated with the lintel.

The Jews soon turned against Paul and his teaching, however, and he left the synagogue to devote his whole attention to the conversion of the Gentiles. Where could he get the best possible hearing for his vital message? It would be in the Market Place or Agora (Fig. 12) where the city's throngs came and went continually. We turn to the right on enter-

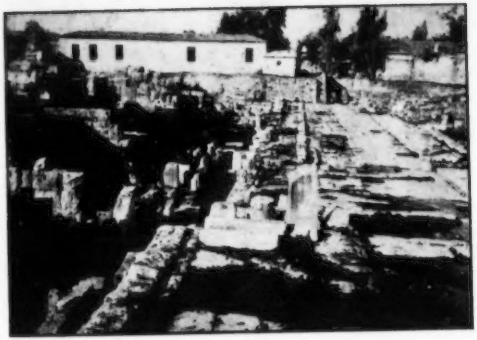

Fig. 7. Shops along Lechaion Street.

Fig. 8. The Fountain House of Peirene.

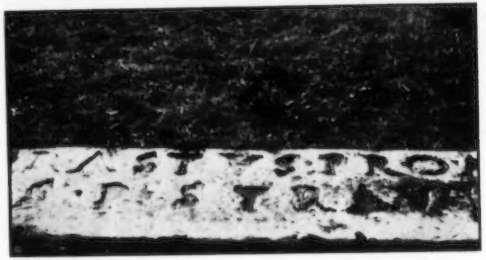

Fig. 9. The Inscription of Erastus.

Fig. 10. Beds in an Ancient Hospital.

ing this Agora and find that the north side is bordered by a row of shops of Roman date, with an earlier stoa (portico with front colonnade) behind it. Under the east end of these shops the excavators discovered the foundations of a small apsidal temple. Though it is earlier than Paul's day, one of its features must be described. In front of it was a low wall decorated in the Doric style. A short stairway led down to a small "sacred spring" located toward the southwestern end of the wall, and an inscription found in the vicinity makes it clear that in the Classical period this area was sacred and forbidden to the public under penalty of a fine. Upon examination it was discovered that one of the blocks in this decorated wall swung on a pivot, giving access to a narrow tunnel which led toward the temple. At its upper end a hole opened like a megaphone under the temple floor. Furthermore, beside this tunnel a cement-lined channel led from a low altar in the center of the temple to empty into a stone basin in front

Fig. 11. Fragment of the Synagogue Inscription.

of the triglyph wall. This appears to be mute evidence of the oracular machinations of clever priests who for the edification of the devotees might utter sepulchral rumblings or change the water poured on the altar into wine issuing into the basin outside.

The west side of the Agora is occupied by the concrete foundations of several Roman temples and another line of shops behind them. The whole southern side was bounded in the fourth century B.C. by a great "South Stoa." Professor Oscar Broneer of the American School, who has supervised most of the work at Corinth in recent years, was in charge of its excavation. In the early Roman period the foundations of this building were utilized for the construction of thirty-three shops, each with a store-room behind it. In all but two of these shops a well was sunk to connect with one of the tunnels feeding the reservoir, Peirene, and it seems clear that these wells were used as coolers for perishable foodstuffs sold in the shops. A clue to the nature of this food is provided by an in-

scription (graffito) scratched in the stucco of a block which was originally used as a door-jamb in one of the shops. It is in Greek and must be a transcription of the Latin *"Lucius lanius,"* meaning "Lucius, the butcher." Since the Greeks and Romans, like modern Orientals in their bazaars, were in the habit of grouping the shops in which a certain type of goods was sold, this series of shops is the latest and most likely candidate for the Corinthian Meat Market in the time of St. Paul. Not long afterward, probably in the reign of Nero (54-68 A.D. — the emperor who is said to have put Paul to death), part of this building was reconstructed to house what were apparently the offices of important officials — the director of the nearby Isthmian games, the Roman governor, the two city mayors, the headquarters of the local council, and the council hall.

We should mention, too, the Basilica situated behind the South Stoa. It is an interesting discovery that the main building bordering the east side of the Agora was a Basilica of identical plan and dimensions, even to such details as the exact measurements of the individual building blocks. The latter is known as the Julian Basilica, since in it were found several excellent early Roman statues of members of the immediate family of Augustus. These are now among the prized possessions of the Corinth Museum. From this eastern side of the Agora a road led to Kenchreai, the harbor where Paul took ship to return to the east.

The large enclosed space of the Agora was open and unencumbered except for small monuments and dedications. It was divided into two practically equal parts by a difference in level, the southern half being about eight feet higher than the northern. Midway along this division, at the central point of the whole Agora and beneath a Christian church, the excavators uncovered a well-built stone platform on the level of the higher southern section (Fig. 13). It was approachable only from the south and projected into the lower northern part of the Agora. Its size and commanding position make very likely its identification as the speaker's platform or bema, which was a usual feature of the market place in Roman cities.

The more successful Paul was in preaching to the Gentiles, the more the resentment of the Jews grew. Finally, "when Gallio was deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, saying: 'This fellow persuadeth men to worship God contrary to the law.' And . . . . Gallio . . . . drove them from the judgment seat. Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things" (*Acts* 18:12-17). Now, if the identification of this platform as the bema is correct, it is historically much more probable that it was in the open Agora below this tribunal or judgment seat, rather than in an official audience room such as the Basilica mentioned above, that the people rioted when the Roman proconsul heard and dismissed the Jews' accusation. Moreover, it is altogether fitting that the Christian community at Corinth should have remembered the spot where Paul was tried and should have hallowed it by the erection of a church building. Judging from the contents of nearby

graves, this church was especially flourishing in the tenth century, but the site may well have been used for Christian worship earlier. It continued in this use until recent years.

During his stay at Corinth Paul must have become familiar with other sections of the city. If he left the Agora at the northwest corner, he would have walked northward along a road that led to the nearby town of Sikyon. On the right is the temple of Apollo, while to the left a peculiar straight-sided mass of rock containing four reservoirs has been identified as the fountain of Glauke, a princess prominent in Corinthian mythology. The Corinthian limestone formed such desirable building material that quarrying operations over a long period gradually lowered the ground level of the whole site, and it was only practical convenience or religious scruple that preserved a few spots, such as Glauke, to mark the height of the original surface.

Fig. 12. The Market Place (Agora) after Excavation.

Proceeding northward the visitor reached the small Theater or Odeion, and not far beyond it the large Theater. About three quarters of a mile to the east are the remains of the only known Amphitheater in Greece. These three auditoria accommodated the great cosmopolitan crowds attending the various spectacles for which Corinth was famous. Their history is rather complicated. Apparently, the Theater was first used in the fourth century B.C. for the presentation of dramas and as a meeting place for political assemblies. When the Romans took over the city, the front seats were eliminated to provide a high wall around the orchestra for the protection of the audience during the fights of gladiators and wild beasts. Then, the Odeion was built in the first century B.C. to accommodate audiences still interested in plays and music. Finally, the Amphitheater was constructed for the big gladiatorial shows, the Odeion was fitted up for the smaller ones, and the Theater reverted to its original purpose.

In the period when gladiatorial games were in vogue, paintings adorned the high wall surrounding the orchestra of the Theater. One of the scenes appears, appropriately enough, to have represented the fable of Androcles, who once removed a thorn from a lion's paw and was later

recognized and spared by the same lion when they met again in the arena.

A revealing inscription of the fourth century B.C. was found on a re-used block from the earliest period of the Theater. It consists of one word and should be translated, "belonging to the girls." It must have designated a section of the Theater reserved for "the girls." These can scarcely have been any but the notorious temple prostitutes of Aphrodite, since respectable women did not attend the theater. Aphrodite was a goddess whom the Greeks had borrowed from the Semitic, Eastern peoples. Her function as patroness of lovers and ideal of womanly beauty had a sordid side, and Corinth was one of the centers of this licentious cult. Paul must have thought of it as he wrote his well-known warning to the Corinthian Christians (I *Corinthians* 6:9-11).

While he lived in Corinth Paul came to know intimately several of the chief citizens. One of these was Crispus, the ruler of the synagogue (*Acts* 18:8). Another was Erastus, the "chamberlain of the city," from whom Paul sent good wishes when he wrote to the Romans from Corinth (*Rom.* 16:23). Among the most interesting discoveries at Corinth, for the student of the New Testament, is an inscribed block used in the repair of a pavement in the little square at the north end of the street leading past the Theater (Fig. 9). The letters are rather deeply hollowed out and were once filled with bronze held in place by lead. There may originally have been at least two more blocks bearing the complete inscription,[1] which probably read, when translated: "Erastus, in return for the aedileship, laid (this pavement) at his own expense."

In addition to the reference mentioned above, an Erastus is referred to by the Apostle in two other passages (II *Tim.* 4:20; *Acts* 19:22), and there is reason to conclude that the same person is meant in all three cases. But was Paul's friend and convert the man who had this pavement laid? When it was first discovered, the inscription was naturally associated with the New Testament Christian, but more recently several scholars have expressed serious doubt as to whether there is any connection. A full discussion of the problem is impossible in this short sketch, but it seems to the author that no cogent argument has been presented against the likelihood that they are one and the same.[2]

In the archaeological record of Corinth there are numerous additional points of interest which throw light on the character of the city where Paul spent the greater part of his sojourn in Greece. For example, in the sanctuary of Asklepios, the god of healing, there was an ancient hospital dining room with stone beds, bedside tables, and even stone pillows

1. The letters now preserved read as follows:

ERASTUS. PRO. AED.
S. P. STRAVIT.

The abbreviations should be expanded to read: ERASTUS, PRO AEDILITATIS MUNERE (or simply PRO AEDILITATE) SUA PECUNIA STRAVIT.

2. The Greek title **oikonomos,** which is translated "chamberlain," means that Erastus had charge of financial affairs in Corinth, and a Roman aedile (title of a city official) also had to do primarily with civic finances. The block in question was re-used in the middle of the second century A.D., but there is no good reason why it could not have been inscribed in St. Paul's lifetime. The argument that **oikonomos** is translated **arcarius** in the Vulgate and that the **arcarius** in Roman cities was usually of servile origin, while the aedile was of higher social standing, loses its point when we take into account the fact that **oikonomos** to an easterner like Paul might denote one of very similar social position to a Roman aedile.

(Fig. 10). A small room in the Museum is filled with terracotta thank-offerings representing the particular part of the body healed by the god, and in front of the sanctuary is a small stone box which contained coins donated, no doubt, for "hospital upkeep." There was, of course, a large residential district outside the business section of the city, and trenches have shown that the foundations of private houses are especially numerous in the western part.

It should be remembered, too, that Corinth was one of the most important centers of the ancient world in the making of fine pottery, especially before Athenian competition checked her prosperity in the sixth century B.C. An extensive potters' quarter was located just inside the west wall, and here have been uncovered the ruins of workshops and quantities of vases either broken or discarded at various stages of manufacture. Since Paul's letter to the Romans is generally thought to have

Fig. 13. The Bema, or Speaker's Rostrum in the Market Place.

been written from Corinth, it is possible that he had this quarter in mind when he speaks of the potter in *Romans* 9:21. Cemeteries have also yielded vases from most periods of the city's history, and the Museum possesses an excellent collection of pottery manufactured in and around Corinth. This series is of particular value to the archaeologist. Since Corinthian pottery was so widely exported, it forms a useful basis for the establishment of comparative chronology and provides an index of commercial relations, colonization movements, and the like.

It has already been mentioned that, when the Romans came to the city, they introduced the gladiatorial combats, bloody spectacles which would make the modern bullfight appear mild indeed. Evidence of the survival of the older Greek festivals and amusements still remained in the Theater and in the nearby "Isthmian Games." The latter were athletic contests held in alternate years on the isthmus of Corinth in honor of the god Poseidon. Paul certainly must have had such Greek contests in mind when he wrote to his Corinthian Christians: "Know ye not that they who run in a race run all, but one receiveth the prize? So run, that ye may obtain" (I *Corinthians* 9:24).

Americans have every right to be proud of the results of the many years of work through which Corinth has gradually been brought to light again. Those on the spot took every precaution to safeguard property and antiquities from war hazards, and, as far as is known, Old Corinth has suffered no harm. Let us hope that the day is not too far off when science can be employed again in man's enlightenment instead of his destruction, and when more can be relearned of this old city which Paul and many another famous man knew so well.[3]

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THE NEXT ISSUE

The December number will contain two especially interesting features. One will be the first discussion in English of the remarkable discovery of the name of the Judean King Jehoiachin. His name has been found in an official Babylonian document which lists the amount of food given by the government to those whom it had to support. This discovery has been known in this country for some two years, but the publication of it was in a French book which was published just before the German conquest of France. As far as is known, only one copy of this book has reached America. That arrived this past spring and is the possession of Professor W. F. Albright.

A second article in the December number will be concerned with the Flood. During the past year a pamphlet has been widely circulated describing the Russian discovery of the "Ark" in a mountain lake of Armenia. This discovery and others related to the Flood will be discussed.

To be included in the next issue also is an Index of the first five volumes of this journal. Judging from the inquiries which have been received about such an Index, this should be a welcome feature.

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3. The author is glad to acknowledge the generous help of Professors O. Broneer, H. A. Thompson, and A. S. Cooley, who read the manuscript and made useful criticisms and additions. Professor Floyd V. Filson and Mrs. G. Ernest Wright made many valuable suggestions in the use of the Biblical material, in simplifying the archaeological terminology, and in the general scheme of the article. The photographs in Figs. 3-13 are my own except Fig. 9, taken by Professor Cooley, and Fig. 3, taken by Professor Wright.